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THE TRINITY.

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BRETHREN, whilst I undertake to expose this doctrine, I feel my obligation to the kind providence of Almighty God, who hath caused his light to shine into the dark places of horrid cruelty, and also, to the mild and equitable government of this enlightened country, for the liberty of free discussion, which I claim and enjoy this day as a public speaker. During the three first centuries of Christianity, this dogma was unknown. The invention of it, after christianity was transmuted into a state policy, formed the grand apostacy of the christian religion. The doctrine has been the source of much mischief in every age since the third century, because bold and independent minds could not bear the insult it offered to their understandings. It turned the heads of myriads; chased thousands from the profession of the christian religion; filled the inquisitorial dungeons with supposed heretics; and dyed the scaffolds with floods of human gore! Nothing can be more horrible than the accounts of Ecclesiastical history concerning the furious controversies, which the introduction of this doctrine occasioned; and the torrents of blood, which were shed to obtain for the monster a general reception. It is not possible to describe the convulsions into which it threw the christian church in the fourth and fifth centuries; the anathemas which the contending parties hurled against one another, and the dreadful rage with which the stronger party always harassed the weaker. I do not exaggerate, when I say, that in these controversies, millions of human sacrifices were offered at the shrine of bigotry. In truth ecclesiastical history in general, but this part in particular, is little more than a history of the worst passions of the human heart, worked up by enthusiastic zeal, into a diabolical virulence and madness. Indeed orthodoxy never obtained birth till men had renounced their claim to the use of reason, lost their religion, and become systematically wicked. The holy Catholic church had no sooner become politic and orthodox, than she became drunken with the blood of saints. According to the learned Dr. Moore, Pope Julius, in seven years slaughtered *two hundred thousand heretics*. The massacre in France cut off one hundred thousand. Louis XIV. of pious memory, after the eve of Bartholo-

nnew, boasted in his letter to the pope, that he had dispatched 70,000 heretics in a few days!! Peronius avers that in the persecution of the Albigenses and Waldenses, *one million* lost their lives. From the beginning of the Jesuits in the middle of the sixteenth century, by the testimony of Balduinus, nine hundred thousand perished, within thirty years. The Duke of Alva put thirty thousand to death by the hands of the common hangman; and Vigerius affirms that one hundred and fifty thousand were destroyed in thirty years by the inquisition. This diabolical engine burnt alive about 35,000 persons in Spain alone, and banished millions of her inhabitants, besides filling the galleys and dungeons for years by myriads of victims; yet these demons of torture were all orthodox, the vicars of Christ, and defenders of the faith! But let it not be understood that I blame solely the papal church for all the enormities perpetrated under the mask of orthodox sanctity. By worldly power, Constantine corrupted the christian church in its doctrine and worship, and amalgamated the church and state. By the same red dragon, Henry VIII. created himself head of the church; and during his iniquitous reign from 1509 to 1547, slew seventy-two thousand persons, or six every day on an average, for daring to contradict the orthodox opinion of this consecrated *defender of the faith*. By the same dragon power, the pious Elizabeth, by the direction of the reformed Bishops, doomed the dissenters to the stake, and burned them alive for their opinions. James 1st. of sacred memory, on account of his inspired translation of the Bible, lighted up the flames of Smithfield, and burnt to death Lyatt, Wightman, and a Spanish Unitarian. Elizabeth enacted that all persons speaking derogatively of the book of Common Prayer, should suffer fines for the first and second offence; forfeiture of goods for the third; and for the fourth offence, imprisonment during life; and all this to protect a book, one fourth of which might have originated in Bedlam. King William enacted that every person educated in the christian religion, denying by writing, printing, teaching, or speaking, any one of the three persons in the Trinity, to be God, or maintaining that there are more Gods than One, for the first offence, shall be rendered incapable of holding any office; and for the second, incapable of bringing any action, or buying any lands, and suffer moreover three years imprisonment. Charles II. banished from their pulpits and houses 2,000 non-conformist Ministers; and the pious assembly of Divines at Westminster, who manufactured creeds for posterity, obtained an act of parliament that all such persons as maintain by preaching, or writing that the Father is not God; the Son is not God; or the Holy Ghost is not God, & that these three are not one eternal God; shall be guilty of felony, and suffer death without benefit of Clergy! In this they doubtlessly followed their great patron and precedent, Calvin, who burnt the learned Dr. Michael Servetus be-

cause he dared to comment on some of the infallible Reformer's opinions. Well did Milton denominate this assembly, 'New Presbytery, old priest writ large.' Hence you see the inventors and promulgators of the Trinity never claimed for it the aid of reason, but by fines, penalties, faggot and fire, they endeavored to preserve the *Mystery of iniquity*. Compared to many of the champions of orthodoxy, and defenders of the faith. Milton's HERO is a harmless, & angelic being; for he was forced to do the deed his heart abhorred.

And should I at your harmless innocence
Melt, as I do, yet public reason just,
Honor and empire with revenge enlarged,
By conquering this new world, *compels* me now
To do, what else, tho' damned; I should *abhor*.

PARADISE LOST.

The history of what has been called the church of Christ, since the apostolic age, generally contains the most horrid libels that ever were published against the christian religion. All that has been written by infidels, to depreciate the gospel or sap its foundation, is trivial, compared with the practice of those, who have erected themselves into defenders of the faith by the power of the secular arm. Red with the blood of martyrs, she, which sat on the seven hills, though chief, has not been alone in the transgression. The church protestant as well as papal, leaning on the sword of state, has always exhibited in the predominant party, a scene of oppressions, cruelties, imprisonments, exiles and murders, that would disgrace any religion. Human establishments and temporal advantages annexed to the profession of christianity, have contributed to hypocritical subscriptions, false oaths, lying prayers and party zeal; but such protections never contributed to the efficacy of Christ's gospel. The efforts of coercive power and penalties to support or promote the cause of God, are too much opposed to the whole system of the gospel, ever to be admitted as auxiliaries. Let the Jews erect their synagogue, the Chinese their pagod, the Mohometans their mosque, and the Parsees their fire-altar; and worship their God, in their own way, none making them afraid.

Absurd and vain the attempt to bind
With iron chains the free born mind;
To force conviction, and reclaim
The wandering by destructive flame!

Bold arrogance, to snatch from Heaven
Dominion not to mortals given;
O'er conscience to usurp the throne,
Accountable to God alone!

Americans, ye have set the world a glorious example, by abolishing church establishments, and proclaiming universal religious liberty: ye have thereby broken alike the chains of religious and political slavery, and emancipated posterity from the galling yoke of religious tyranny! Whilst then a misnamed Holy alliance are like Cyclops, in the forges of Vulcan, fabricating the thunderbolts of anathema, or the cursed steel to shed the blood of liberty, or whetting the horrid shears of the relentless Parcae to cut the thread of its life. Whilst the great Bells of Hindostan and Spain yet toll to assemble the people to witness the execrable deeds of a diabolical inquisition, which delights to mingle the horrid rites of Moloch with the religion of Jesus, arise and let it be re-echoed from the St. Croix to the Missouri; from the Lakes to the Atlantic, "Americans shall be free."

1. I shall lay before you a History of the Doctrine.

2. I shall examine its pretended evidences.

The word Trinity is derived from *tres*, three, and *unus*, one, and was formed or forged expressly for the purpose, to excite the incomprehensible, irrational, and most absurd idea of the THREE-ONE! Martin Luther says, "the word Trinity sounds very oddly, and is a human invention; it were better to call the Almighty, *God*, than Trinity." And John Calvin says, "I like not this prayer, O Holy, Blessed, and Glorious Trinity; it savours of barbarity. The word Trinity is barbarous, insipid, profane, a human invention, grounded on no testimony of God's word; the Popish God, unknown to the prophets and the apostles." See Ben Mordecai's Letters.

The first writer of antiquity who used the word Trinity, was Theophilus, about the year 180. However, the term, all barbarous as it was, had no such signification in the mouth of this writer, as that which the Holy Fathers, assembled in Council two hundred years after, determined it should bear. The controversies occasioned by Noetus, Praxeus, and Sabellius, about the end of the second century, were the cause of the term being adopted, to express a unity of substance and a plurality of persons. In this sense, the word was first used by Tertullian, in his discourse against Praxeus, about the year 200,

It is pretended by its advocates, that the Trinity is a great mystery which cannot be known or explained. If so why do they assert it to be a doctrine of Revelation; for whatever is revealed cannot be any longer a mystery. *Musterion* is derived from the Greek *muo*, or the Hebrew, *Satar*, both of which signify to hide, shut, or conceal. A mystery is therefore something hid, concealed, covered or unrevealed; but as soon as it is revealed, that moment it ceases to be a mystery. This is evident from the connection and sense in which the word is almost invariably used in the new Testament.—Mat. xiii. 11. Rom. xvi. 25, 26. 1 Cor. xv. 51. Col. i. 26. From

the most careful examination of all the passages where the word occurs, *mysterion* never signifies any thing incomprehensible, but merely something that remains hidden, unrevealed, or unknown. Accordingly, Paul tells the Ephesians that God had made known the mystery of his will, by the dispensation which he had given to them; even that mystery which was hid for ages, but was now made manifest to the saints. Hence it follows, that the Trinity is not a Gospel mystery. Is it then, of Greek or Roman origin, and can those initiated understand or explain it? No, they confess it is beyond their powers of comprehension. Why, then, talk about it, or mock your reason or understanding, by pretending to explain an inexplicable, or professing to believe ye know not what; for confessedly it remains a mystery?

This doctrine exhibits one of the greatest efforts to deceive and ridicule the rational faculties, ever suggested by human sophistry, in any age of the world. Though Bolingbroke and Ramsay both assert, that it entered the creeds of all the nations of antiquity; and enumerate the Egyptian, Pythagorean, Zoroastrian, Platonic, Chaldean, and Samothrasian Trinities; yet not one of these agrees with the modern hypothesis; for never did any heathen nation in the world acknowledge three self-existent, independent Gods; much less did they imagine these three to be one. Shall we admit that the doctrine of the Trinity is a tradition, delivered to the first parents of mankind, and by them handed down from father to son through all succeeding ages? Surely no such fanciful opinion should be admitted, or even repeated, seeing we have not the least intimation of it in the Jewish history; and the whole nation, as well as their Scriptures, abhor the dogma, as manifestly tending to contradict and dishonor the one Jehovah, and continue the reign of superstition and idolatry.

The first vestiges of a Trinity were discovered by the creative minds of Egyptian priests, those parents of hieroglyphical mysticism; and something similar appears in the worship of Osiris, Typhon, and Isis. Orpheus, who first transferred the doctrine from Egypt to Greece, taught the existence of a Divine Phanes, Uranus, and Chronus; the Persian Magi acknowledged an Oromasdes, Mithra and Arimanius. Plato, whose opinions were adulterated by Egyptian mysticisms during his travels, having personified the Divine Wisdom and Power, first taught that the Logos was an emanation from the Deity, and Divine Power another; and speaks of a Trinity, which he designates by the names of Agathos, Logos, and Psuche, or spirit of the world. But there never was any similar doctrine to that of the orthodox Trinity, consisting of three persons in one God, conceived, much less believed by any nation or people on earth.

From Macrobius and Plato, we learn, that the spiritualists held the

world to be a machine which must have had a maker, whom they denominated Demi-ourgos. He must have acted from a plan, and consequently have had understanding, mens, or Logos which they called a second being. But as they admitted a solar principle, or soul of the world, they were forced to give it a place in the Deity; and thence originated their Triad. This system was born a heretic in Egypt, was transmitted a heathen to the schools of Greece and Rome; and became Catholic and orthodox by the conversion of the followers of Pythagoras and Plato to the christian religion.

The notion of Jehovah as a Father, may have first excited the inquiry, where is his son? An ignorant and proud philosopher is always forward to reply. This son they pronounced Nous or Logos, whom the Latins called Verbum, for 'Mens ex Deo nata,' says Macrobius; and the Anima mundi, was called the Holy Ghost. Who would ever have dreamed that orthodoxy, rather than want a Trinity, would have admitted a heathen Trinity, one of the persons being universally acknowledged to be the Devil. Without controversy, the Typhon of Egypt, the Siva of the Gentoos, the Arimanius of the Persians, and the Satan of the Jews, were names used to excite the same idea, and denote the destroyer! Moreover, one person of the ancient trinities was a female! Isis of Egypt, Mythra of Persia, the Diana of the Greeks, the Minerva of the Latins, and the Virgin Mary of the Catholics, have been similarly described, & have performed the same offices in the estimation of their deluded votaries. Indeed the orthodox view of the Deity, the Devil, and the Virgin, is perfectly harmonious with the sentiments of the ancient heathens concerning their Triad, or Tri-une Deity. Let the Joneses, Maurices, and Kidds who seek to impose their Hindoo superstitions on the credulous, reflect on these things: and let them deny, if they are able, that the Hindoos did worship the Devil, as one person of their sacred Trinity. Let them also show if the Hindoos did not believe their Brama, Siva, and Vishnu, to be mere creatures produced by an eternal infinite, and immaterial being. Let them also deny it if they can, that the Persians did believe their Oromasdes, Arimanius, and Mythra, to be also the production of a God, who meditates all the management of the Universe: though at present he recline in happy repose. The whole system is Egyptian, transferred and taught by Orpheus in Europe about 1270 years before Christ, and by Zoroaster in Asia, near 600 years B. C.

As the Catholic Trinity is dissimilar from that of the Heathen, the fabricators of this chimerical paradox, must have been the Paganizing councils of the fourth century, who, baffled in their attempts to introduce their favorite dogmas into the Christian system, invented the curious labyrinth, at the threshold of which, every one who entered, was obliged to renounce, for the remaining part of his life, all claims to common sense. If words directly opposed

to each other, are allowed to be devoid of all sense, of what use could it be to us, to admit the doctrine as divine ; clothed in words that have no possible meaning, and before which, according to the acknowledgment of its warmest advocates, the understanding of man must lie prostrate ? Can any thing more effectually outrage common sense, or be more abhorrent to reason, than that doctrine which requires us to believe a son to be as old as his father ; derived from him, and yet independent of him, and self-existent ? The spirit is derived from both father and son, and, notwithstanding, is himself the Lord and giver of life ! Does not reason reel and stagger at the assertion, " there are three persons, each of whom is God, and yet not three Gods, but one God ? " The Father gave away all his Deity to the Son, and yet he retained it whole and entire. Both Father and Son gave it fully to the Spirit, but were nothing diminished by the gift. Avaunt, ye mathematical axioms, and arithmetical calculations, so pernicious to Trinitarian tenets !

All the mysticism and burlesque metaphysics which orthodoxy has employed, to veil the airy fiction from exposure to ridicule and contempt, might have been pardoned ; had not its crafty advocates hurled their anathemas against all who dared to remonstrate. But had all the philosophers of that age, in which this doctrine received its existence and obtained regal authority, been determined to expose the religion of Jesus to contempt and ridicule, I know not how they could have better effected their end, than by the curious invention of this mystical and unintelligible labyrinth of absurdity ! " A little jargon, says Gregory Nazianzen to St Jerome, is all that is necessary to impose on the people ; the less they comprehend, the more they admire ! Our forefathers have said not what they thought, but what circumstances dictated. " !!! See Hieron. ad Nep.

All amusing though it be, yet it is a certain fact, that the fathers assembled at Antioch, A. D. 270, reprobated the consubstantiality of the Father and the Son, and hurled their fiery bolts, at the devoted head of the famous Paul of Samosata.

But, not long after, another still more formidable enemy, namely, Arius, attacked their sacred citadel, from an opposite quarter. Sabellius, an Egyptian philosopher, having excited a considerable contest in Africa, by asserting the unity of the Father and the Son, and Alexander having affirmed, with equal boldness, the eternity of the Son, Arius, provoked at their extravagancies, asserted that Christ was made out of nothing. To settle this dispute, Constantine called the Council of Nice, which first began the work of metamorphosing the Deity into a shapeless monster !

The holy fathers, at the call of Constantine, ascend in clouds to Nice, and there without reflecting on what had been done, at a quondam assembly, earnestly hasten, not to imitate their master, by pronouncing a blessing on their adversaries, but to thunder alike their

horrid imprecations on Arius and the former council, and assert the consubstantiality of Father and Son. As yet, they had not discovered the third person of the Trinity, and consequently the doctrine was in embryo, even in the fourth century ! The Council of Nice, says Mr. Soverain, did not at all touch upon the Divinity of the Holy Ghost. Far from it. The Holy Ghost was so little considered at that time, that some fathers of the Council, would have made no difficulty, to give the superiority to the Virgin Mary, in making her the third person in the Trinity. This appears from Mahomet taking Mary for the third person of the Trinity. Anslem advises to trust Mary, rather than Jesus her son. See Claude's Essay on a Sermon and Sale's Koran.

But that the reader may have a just notion of this Council, let it be observed, out of nearly two thousand Bishops, only 318 could be induced to act ; and even these were partially compelled by the Emperor ! It will be easy to form an idea of the manner of doing business at this Council, when we consider, that the poor Bishops, the greater part of whom were incapable of writing their own names, could no otherwise distinguish the true Gospels from a multitude of spurious books, than by placing them under the altar, and then betaking themselves to prayer, that God might cause the true books to rise, and place themselves on the altar, which, it is pretended, miraculously happened. See Dodwell's notes on Ireneus.

Notwithstanding Constantine had the principle hand in the decisions of the Council, yet he soon repented of his orthodoxy, banished the famous Athanasius to Treves, recalled Arius, and died an Arian. Moreover, the Council of Jerusalem received Arius ; and Constantius, abetting the dying sentiments of his father, established Arianism as the religion of his empire.

As yet, the pangs were premature; the time for parturition of the man of sin, was not fully come. No doctrine had yet been established, by any council, even three hundred and fifty years after Christ, which would not at this day, be called Arian heresy. Hence Petavius, the Jesuite, and many learned men, have not hesitated to assert, that the Church was Socinian or Arian, till the Council of Nice. Nor was it till the year 363, when the Church was nearly divided between the followers of Arius and Sabeïlius, that Athanasius began to publish, with some degree of approbation, the doctrine of the Spirit, which he had just invented.

But this novel opinion having obtained a party, he and his associates at the call of Theodosius the Great, held the second general council at Constantinople, A. D. 381, which, not content with two Gods, condemned the opinions of Macedonius, added the Holy Ghost to the other two, saying he proceeded from the Father and the Son, and ought to be adored with them. Thus was completed, the monstrous doctrine of the distinct personality and consubstan-

tiality of the Father, Son, and Spirit ; or the mysterious Trinity !

That Athanasius invented the doctrine of the personality of the Holy Ghost, and was consequently the Father of the Trinitarian heresy, has been fully attested by Gregory Nazianzen in his twenty-first Oration. "When many says he, were unsound in the faith concerning the Son, many more concerning the Spirit, and very few sound in both articles ; Athanasius was moved to assert of the Spirit, what others had done of the Son." The fact has been demonstrated by professor Whiston in his letters to Lord Nottingham, which none can read without admitting that the famous Hero of Trinitarianism was the founder of the system, whether he composed the creed that bears his name or not. Even at that time the doctrine was not tamely received ; for the Latin Churches, could not bear the absurd and antisciptural Jargon. Hence we find Hieronymus exclaiming, "what sacriligious mouth can utter it, or dare to preach three persons or substances." And Facundus Hermianensis L.1 P.8, assures us the church would never have distinguished the Father, Son, and Spirit by the name of persons had she not been pressed by the Sabellians.

During the fourth century, no less than forty-five councils were convened, for the sole purpose of manufacturing creeds, and transmitting the shackles of slavery and superstition to posterity. Out of these, thirteen asserted the doctrine of Christ's Deity ; fifteen determined on behalf of Arius ; and seventeen concluded in favor of Semi-Arianism, that Christ was an Angelic being. What opinion can we form of these jarring, and self-contradictory assemblies ?— Shall we say with St. Augustine that Posterior councils corrected the mistakes of the ancient ! Or with Cardinal de Cusa, the Church by changing her opinions, obliges us to believe that God changes his !

"I have just read, says John Wesley, in one of his Journals, Mr. Baxter's History of the councils; it is utterly astonishing, and would be altogether incredible, were not his vouchers beyond all exception. What a company of execrable wretches have they been ! For one cannot give them a better name ; who, in every age since that of St. Cyprian have taken upon them to govern the Church. How has one council been perpetually cursing another, and delivering all to Satan, whether predecessors or contemporaries, who did not implicitly receive their determinations : though generally trifling, sometimes false, and frequently unintelligible and self-contradictory ! Surely Mahometanism was let loose to reform the Christians, and I know not but that Constantinople has gained by the change !

Hilary in his letter to the Emperor Constantius, L. 2, C. 4, acknowledges that "it was a thing equally deplorable and dangerous, that there were as many creeds as opinions among men ; as many doctrines as inclinations ; and as many sources of blasphemy as there were faults among them ; because they made creeds arbitrarily and explained them as arbitrarily ! The Homo-ousion or consubstan-

tiality is rejected and received, and then explained away by successive Synods. The partial or total resemblance of the Father and Son, is a subject of dispute for these unhappy times! Every year, nay every moon we make new creeds to describe *invisible mysteries*! We repent of what we have done: we anathematize those whom we defend! We condemn either the doctrine of others in ourselves, or our own in that of others. We tear each other to pieces, and cause each other's ruin!" Locke's common-place book.

The learned Turretine, de variis Chr. Relig. fatis, observes that "the Emperor Constantine, being led to the faith, the pomp of empire ruined the church: for though the heathen were converted to Christ, his religion was degraded to heathenism!" "Let me be bold to assert, says Edwards, in his *Patrologia*, p. 135, that we should have understood the scriptures much better, if we had not had the writings of the Fathers: for they obscured and depraved them by their different and contradictory comments." Jeffrey on Phil. i. 10, remarks, that as learning came into the Church, systems of christianity were multiplied, and every point of doctrine disputed, opposed, and defended, till few were able to distinguish what was human from what was divine; and still fewer dared to acknowledge their own opinion. At length the people found it so difficult to understand what the learned had made unintelligible to themselves, that *dispairing of knowledge they acquiesced in ignorance!*"

Bishop Sherlock concludes his sermon on Jude iii. in the following manner: "from these arguments it is evident, that the apostles, who were witnesses and teachers of the faith, had no authority to add to the doctrine of Christ, or declare any new article of belief.—Now if the apostles commissioned directly by Christ, and supported by the miraculous gifts of the spirit, had not this power, can any of their successors pretend to it without great impiety! Did bishops of the fourth or tenth century know the articles of faith better than the apostles? Whence then the pretended power of Churches to make new articles of faith, and doom all to eternal destruction, who cannot receive them? Can any serious christian trust himself to such guides?" Let all such pretended authorities, read the awful denunciations of Paul and Christ; though we, or an angel from Heaven, preach any other doctrine, let him be accursed! I testify to every man that whosoever adds to the words of the book of this prophecy, God will add to him the plagues written in this book.

Such, my audience, is the history of the Trinity; let us now briefly consider its consequences, Idolatry and superstition.

The religion of Jesus being at the close of the fourth century, completely adjusted to the heathen theogony, superstition began to march with rapid strides. The lying wonders and pious frauds having commenced, the wood of the sacred Cross was easily discovered; and the reign of the beast began, whose mark was the in-

lial letters of the three following words—*Christou Xulon Staurou*, the wood of the cross of Christ! Rev. xiii. 18. Nor was it long after till the consecrated wood, discovered by Helen the mother of Constantine, was held in as high estimation as the Saviour himself. The gate to idolatry being opened, the debased church of Christ soon sunk into the most deplorable ignorance and barbarism: and by the canonization of her saints, soon began to rival any of the Pagan nations in the number of her deities and objects of adoration! According to the description given of the cathedral at Rome, by Dr. Middleton, it can be called nothing, even at the present time, but the Roman Pantheon modernised! O, ye Trinitarians, show me the nation of ancient or modern times, which has worshipped a multitude of gods without debasing itself with the horrors of superstition!

From age to age, in her abhor'd control,
Blind superstition held the human soul,
In her long course of vengeance and of guilt,
Her hands still reeking with the blood she spilt.
While history trembled as she penn'd the deeds,
Dared for her unintelligible creeds;
As on the altar, which her hands had rais'd,
The victim suffer'd, and the faggot blaz'd.

In the beginning of the fourth century, christianity being received by Constantine, obtained the protection of civil power: and from this unnatural union, the most terrible effects rapidly ensued. Councils of ecclesiastics convened by Emperors, soon formed motley creeds and piled on them numerous additions. From the time the doctrine of the Trinity was established by law, the Imperial sceptre shifted like a shadow, from hand to hand: and the state religion modeled according to state policy, by the glorious aid of penal edicts, fines, imprisonments, and executions, arrived finally to the present system of orthodoxy. Here let us date the commencement of the reign of the Apocalyptic beast: and from the fifth to the fifteenth century, the powers of anti-Christian darkness enjoyed their millennium. Idolatry is a crime of which all detest the name; yet it awfully grows on superstitious persons by insensible degrees. Idolatry originated in the worship of beings, who were supposed mediators or benefactors of mankind. The Jews to whom God had given the most express command, never to represent him by any likeness or similitude, fell away insensibly by degrees till they worshipped the calves set up by Jeroboam at Dan and Bethel. From them they proceeded in degradation till at length they worshipped the gods of the nations, whom the Lord had driven out from before them; & carried this impiety to such a climax, as to burn their children in the fire to horrid Moloch! Like the Jews and Pagans, christians first began to revere their departed zealots, preserve relicts of martyrs, and then finally they proceeded to worship alike Jesus, his

cross, and as many of his followers as they were pleased to dignify by the imposing appellation of saints. But as it fared with the Jews and heathen, so it soon occurred to the nominal Christians, God gave them up to a reprobate sense ! O, Father of lights, shine into their hearts ; lighten their darkness, that they may be converted !

The Divine Unity, is a doctrine written, as with sunbeams, on the etherial heavens, inscribed on the shining stars and revolving planets ; and is like the conclusion of the philosopher and the opinion of the peasant. Nothing but the basest superstition could ever have effaced this sentiment from the human mind. Being an eternal truth founded on the nature and reason of things, it must ever be the deduction of unperverted minds. For if God be possessed of all possible perfections, in an infinite degree, all other Gods must be useless. or rather, the very supposition of their existence is absurd.— Their existence, if possible, would only tend to disturb, pervert, or overturn the order and harmony of the universe.

What more could be necessary for the formation and government of infinite space, filled with worlds, than infinite power and infinite wisdom, universally diffused throughout that infinite space. Can infinite space itself, admit more than one infinite Deity ? And can that Deity inclose, in his very nature, any other being, that is not subordinate and limited, seeing such a one must be entirely under the influence of his control, and shut up in his unbounded grasp ? One infinite Jehovah is sufficient ; more would be unnecessary ; they cannot exist ; infinite space could not contain them. The universe, filled with an omnipresent, Almighty God, is mathematically, equal to a universe full with Almighty Gods. Where then is there room for the Trinity ? This doctrine is equally abhorred by the testimony of Scripture. Open the book of the law, what saith it ? I, Jehovah, am your God. Thou shalt have no other. Consult the Prophets. Jehovah by them, declares there is no other God : I know not any. Hear Jesus himself. Thou shalt worship the Lord thy God ; Him only shalt thou serve. This is eternal life, to know thee the only true God. Ask the Apostles. They also tell you, To us there is but one God, even the Father. In one word, from the first communication of the Deity, till the whole volume of revelation was sealed, the uniform language of God's messengers has been, Jehovah the Creator of the universe, is one ; there is no other God but HE.

Go, hearers, if you love the monster Trinity, you will not object to his legitimate offspring. If not, despise that which is so repugnant to reason, affrontive to human intellect, and dishonourable to God.— Shun, shun those men, who under pretence of explaining the revelation of Heaven, sow in the hearts of their fellow men, the most dispiriting and unchristian doctrines ! Retreat from the unthinking multitude ; seek the paths of virtue and sense, and harken to the voice of Divine wisdom ; so shall your God approve your conduct.

CONTRAST.

Reasons for not believing the Doctrine of Universalism, by the Rev. Caleb Hopkins, Episcopal Clergyman, extracted from his sermon, published in the Lycoming Gazette, and Allegany Republican.

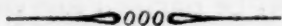
1. I cannot believe the doctrine because all nations, Heathen and christian from the earliest ages of the world, except a few individuals, who sprang up as of yesterday, have embraced the doctrine of future punishment as far as my knowledge of history extends.

2. I cannot believe the doctrine, because it is beneath the dignity of an infinitely wise Legislator to frame a law for the government of the human family, and forget the penalty : for should our legislators enact a law for the suppression of vice without any penalty to enforce it, their constituents would laugh heartily at their weakness.

3. I cannot believe it, because it represents the God of Holiness as extremely partial to the wicked. When he became provoked by the wickedness of the old world, he swept them off by a flood, which was an immediate passport to Heaven, but left righteous Noah to float upon the water. The same partiality was shown to the wicked Sodomites ; the storm of fire was poured upon them to consume the prison that confined them to this world of woe, and gave them also an immediate passport to glory. But oh faithful Lot ! where art thou ? Do I see thee flying to the mountains to linger out a life of misery, because thou hadst not filled up the measure of thine iniquity.

4. I cannot believe it, because its propagators do not believe it themselves. They have represented God as framing a system too absurd and inconsistent to secure the confidence even of those, who heartily wish and try with all their power to believe it, but at most can only gain a faint and feeble hope.

5. I do not believe this doctrine, because it represents the God of Holiness holding out the brightest lure that Heaven contains, to tempt men to commit the greatest crimes, that can be committed ; I mean murder and suicide ; to tempt us to murder our friends and then leap the narrow stream and follow them to Heaven.



Reasons by the Rev. Elias Smith for believing the Doctrine of Universalism, extracted from the Boston Universalist Magazine.

THE CONCLUSION OF THE WHOLE MATTER.

"But this I confess unto thee, that after the way which they call heresy, so worship¹ the God of my fathers, believing all things which are written in the law and the prophets ; and have hope towards God, which they themselves allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts, xxiv. 14, 15.

In almost every age of the world it has been the lot of public

men, to suffer by evil report and good; to be considered as deceivers and yet true. This Paul well knew, while engaged in preaching the truth as it is in Jesus. Though a faithful servant of God, yet by his brethren the Jews, he was represented as a pestilent fellow, a mover of sedition, mad, beside himself, and a *heretic*. This last charge he readily confessed; but his heresy, he declared, contained in it, worship as his fathers worshipped, belief in all the prophets, with an hope of the resurrection of all men, just and unjust.

Almost every denomination of religious people have charged each other with heresy; and there is scarcely a minister on earth, but has been more or less, charged with heresy. It has been the writer's lot to share largely in this charge, from various directions.

My first knowledge of what is now called doctrine, was what is named *Calvinism*; or that God has predetermined the salvation of a few, and excluded from the possibility of salvation, all others of the human race. This system was too narrow and short for my mind, and altogether opposite to the manifestation of God in all his ways to men.

The second step, or advance of my mind was to what is now called *Arminianism*; or that God loved all; that Christ died for all; and then left it to men, whether they would be saved or not. This in my mind, left all at uncertainty, as to coming to the knowledge of truth, or in the end obtaining eternal life.

Viewing the broad foundation laid in the love of God; the fulness of Christ; the situation of all men; the extent of the prophecies and the promises, I was led to conclude that it would be as much wisdom in God to save all in the end, as it was wisdom to make and preserve them in this world, and give them all things richly to enjoy.

The two first systems, have in times past been termed *heresies*, yea, damnable heresies; but those days are past, and these systems have by age become popular; they are now called sound doctrines, "*The doctrines of Grace*;" but the last, that every man shall be presented faultless,—this, is considered damnable doctrine; the doctrine of devils; licentious doctrine, a doctrine calculated to lead men by millions to endless misery! So great a heresy that all who believe it, believe a lie, and must be damned forever.

Into this *heresy*, my mind was pleasingly led, by believing all things written in the law and the prophets, who uniformly declared "*the restitution of all things*"—when the mystery of God shall be finished; in this I lived, and this I preached, six years,—having hope towards God, as it respects the resurrection of all men to glory, honour, immortality, and eternal life.

From causes, separate from the scriptures, I endeavoured lately to preach a limited salvation; but never preached endless misery; a doctrine not named in the Bible. While labouring to believe a

partial doctrine, I was obliged to pass by all those glorious prophecies, which speak of endless blessings to all nations—and in the time took particular notice of the situation of people, who thought mankind would be eternally separated, and a part miserable forever. I saw them divided among themselves, and miserable with all their religion.

After a long struggle, as Nebuchadnezzar said, my understanding came unto me, and all appeared plain. My mind is now more clearly instructed than ever in this glorious truth ; *That God has given Jesus power over all flesh, for this purpose, that he should give ALL FLESH eternal life.* The following are some of the reasons for thus believing ;—

1. This accords with the manifestation God has made of himself to all nations, in all ages of the world. The sun rises and shines on the evil and on the good; and the rain is sent on the just, and unjust. All are in this life treated as his creatures, and as the children of his love. These things cannot be denied. This is his witness to all nations ; He does good to all, sends them rain and fruitful seasons, and fills their hearts with food and gladness. He cannot do otherwise with all men in another state, unless his mind towards men is changed. He is of one mind, does according to his will ;—is the Father of lights, with whom there is no variableness, nor shadow of turning.

2. A belief in the eternal salvation of all men ; or that they will be delivered from sin, misery, mortality, and death, best agrees with the condition of all men. All are God's offspring ; he is the former of our bodies, and Father of our spirits ; the God of the spirits of all flesh ; all souls are his, all are under sin, all have gone out of the way—He has concluded all under sin, that he might have mercy upon all. All are in one condition by nature, and to save a part, and reject the remainder, or leave them to work their own ruin, would be partiality, and contrary to that wisdom from above, that is “without partiality.”

3. This belief agrees with the desire God has implanted in the hearts of all good men, or such as have come to the knowledge of the truth in Jesus. All men who pray in the Holy Ghost, pray that all may be saved. He who has taught them thus to pray, must design to answer that request which he has taught them to make.

4. This belief gives us encouragement for the most wretched and miserable. It includes the chief of sinners : and though they may be our enemies, yet we are led to love them, knowing God loves them : and that he will finally make them his friends and ours, and bring them where they shall enjoy him, and all others.

5. This belief leads to the destruction of that spirit of party, persecution, and want of love to each other, which is so manifest among sectarians and limitarians in every part of the world, where people

profess to believe in partial salvation. This leads us to ask, "Are we better than they?"—"Is he the God of the Jews only? Is he not of the Gentiles also?" This leads men to unite in great things, and not to divide on account of things in themselves indifferent.

6. This belief leads us to honour God, as the Saviour of all men, and to view Christ as the Saviour of the world, not only in word, but in deed & truth. And it is the best calculated to lead men to repentance, faith, & obedience, of any doctrine ever preached to mankind.

7. The *restitution* of all things is what all the prophets spake of since the world began. This is the general testimony of all the Scriptures. To Shiloh shall the gathering of the people be. In Christ shall all the nations of the earth be blessed. "Men shall be blessed in him, all nations shall call him blessed." "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. All they that be fat upon the earth shall eat and worship, all they that go down to the dust shall bow before him; and none can keep alive his own soul." Psalm xxii. 27, 29. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things—He will swallow up death in victory; and the Lord God will wipe away tears from all faces."

The Scriptures foretell an end of transgression and sin; That all shall be gathered together in one in Christ; That all in Heaven and earth shall be reconciled in Christ; That all shall in Christ be made alive, who die in Adam; and that all who have borne the image of Adam, shall bear the image of Christ; That all shall bow before him, and confess him Lord to the glory of God: and that every creature in existence shall, to the approbation of the four and twenty elders sing, Worthy is the Lamb. That God's will shall be done in earth as in Heaven. This cannot be, until there shall be none sinners, none mortal, or dead.

How glorious! how suitable to man! How honorable to God! In what harmony with the angels' song! In what harmony with the Saviour's declaration, to give all flesh eternal life.

"Here will I set up my rest,
My fluctuating heart,
From the heaven of his breast,
Shall never more depart."

Boston, Jan. 19, 1824.

ELIAS SMITH.

ANOTHER CONVERSION IN THE MINISTRY.

Mr. Solomon Arthur, of the Christian connexion has renounced the soul-chilling doctrine of annihilation prevalent in that sect: and now freely proclaims eternal life, as the gift of God through Jesus Christ, to the whole human family. May the Lord strengthen his hands in the best of causes!

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